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The Divine and Spiritual

AMBASSADOUR

Described in a

SERMON

Preached at the

VISITATION

AT

ALISBURY,

Com. *Bucks.* Octob. 14. 1662.

By *J. B.* B. D. sometimes Student of Christ Church in *Oxford*, and now Rector of *Cheddington* in the County of *Bucks.*

Tertul. de præscrip. adversus hær. cap. 43.

Ubi Deus ibi metus in Deum, qui est initium sapientiæ. Ubi metus in Deum ibi gravitas honesta, & diligentia attenita, & cura sollicita & adlectio explorata, & communicatio deliberata, & promotio emerita, & subjectio religiosa, & apparitio devota, & processio modesta, & ecclesia unita, & Dei omnia.

LONDON,
Printed by *Sarah Griffin*, for *Robert Pawlet*, at the Bible in Chancery Lane, neer the Inner Temple Gate. 1663.

I have perused this Sermon, and think it fit to be printed.

Geo: Winton.

IMPRIMATVR.

Martii 18. 166$\frac{7}{8}$. *M. Frank. S.T.P. R.P.D. Ep. Lond. à Sacr. Domest.*

TO THE

Right Honourable

JOHN

Earle of *BRIDGEWATER*.

My moſt honoured Lord and Patron.

My Lord,

IT is now ſomewhat above fifty yeares from the day that this Rectory was beſtowed on me, by the ſingular bounty of your ever admired and moſt honorable Grand-father, then our great Lord Chancellour. And ever ſince I have enjoyed it with much comfort, under the favourable aſpect of your Noble Father, and the gracious influence of your own continual goodneſs. In which regard I am ſorry, that I could not ſo freely and frequently gain the opportunity to tender my bounden duty and thankfulneſſe; partly, by the croſſeneſſe of the Times; partly, by the crazyneſſe of my age; and partly, laſt year, by the appointment of our late and learned Dioceſan requiring me

to preach at his Visitation; and yet when the time came he confessed, that by the multitude of an Old mans cares afterward he had quite forgot it. So that I was put off till our next visitation; upon the fourteenth of October last, at Alis-bury, *then to preach this sermon. Where it was so respected by the greater part of the Auditors, that they desired a copy thereof, whereby it might be further published. Upon which motion I made some pause, till I was more encouraged by some judicious persons of higher rank and reputation, to get the sermon longer liv'd, then the short time, wherein it was uttered. Wherefore seeing it is now come to the* Press, *I humbly implore the shelter of your constant favour & goodness, for leave to present and dedicate it to your right Honourable* Patronage and protections, *in token of the fidelity which I owe to our gracious God, loyalty to our dread Sovereign, charity to our native Countrey, zeal to the glorious Gospel of our blessed Saviour, and peace of his Church, with the duty and devotion, in which I am deeply ingaged daily to seek and sue for the health and happinesse of your excellent person, with your virtuous consort, and all the Noble branches of the hopefull Family; toward whom I rejoice in all concurrences of dutifull correspondence, still to continue,*

Your Lordships most humble Orator,

Ched. this *March* 26. and thankfull Servant.
An. Dom. 1663.

John Bird.

THE Divine Ambassador

2 COR. 5. 20.

Now then we are Ambassadors for Christ.

IN giving audience to Ambassadors, great expectation is a great prejudice to gracious acceptation, unlesse that when we have said all that we can, we be interpreted to signifie more then we have utterance to expresse. Of other Ambassadors we find, that carping *Pytheas*, to disparage the Athenians, said thus, *Like as we presume, that there is some sicknesse in the house whither the see Asses milk brought, so must that town of necessity be sick, whither the Ambassadors of Athens go*: and that loyal *Demosthenes* retorting his comparison, made answer, *Indeed, they brought such milk where there was need to recover health*: And even so the *Embassadors of Athens* went to heal those that were sick. But, certainly, both are more cõfortably verified of *Christs* Ambassadors; whithersoever they go, we may presume that there is some sickness; for this is the *terminus a quo*, and therewith also we must hope, that there are good meanes

Sen. ad Lucilium ep. 60.

Plutarch. Demosthen.

2 Cor. 4. 18, 19. and medicines of recovery; for this is the *terminus ad quem*, for which they are ſent, even to reconcile thoſe that were enemies, to ſave thoſe that were loſt, to heal thoſe that were ſick, and to reſtore life unto thoſe that were dead. This is the main ſcope and ſumme of all our miniſtration.

And now, then, we are Ambaſſadors for Chriſt.

2. If *Timanthes* had this facility in painting, that the ſpectators, by marking the carriage of his hand, underſtood more of his workmanſhip in the *raſa tabula* of their own imagination, then he was able to expreſſe in the *picta tabula* of his imagery; why may not I likewiſe hope, that my auditors, by experience of Gods mercy in the cure of their own miſery, will grant me the felicity to conceive higher of the worth of our ambaſſage, then I have any faculty to explain it? *Origen* ſaith of the Spirit in the *Canticles*, that hee doth that often through the whole Song, which unleſſe a man feel it in himſelf, being touched with a Divine Dart, by the ſpirit of Love, he can hardly be able to underſtand; and ſo, though our Apoſtles meaning cannot be worthily expreſt by any leſſe then ſome Apoſtle; yet (methinks) it may be conceived of you all very fitly, as if he had accourted his Diſciples in plainer terms, to this purpoſe.

Lipſ. cent. 1. ep. 13.

Homil. 1. in Cant.

3. It's a wonder, that any of you ſhould be in Chriſt, and not prove a new creature, when old things are paſt, and all things are become new. Even God himſelf, who ſaid to *Iſrael, I am the ſame, I change not, and therefore ye ſons of Jacob are not conſumed*, is now, in the tokens of his love, ſo new to us, that we may ſay of him, He is not the ſame, he is changed; and will not ye ſons of *Jacob*, be reconciled? His old love to the Jews went onely thus far, that he compared himſelf to a Lord, who having let forth his Vineyard, would demand fruit of the husbandmen, the firſt, ſecond, and third time, by his ſervants, yea laſt of all by his onely beloved Son; but when they ſhould not onely caſt away the Servants, but alſo kill the Son and Heir, that then he would no longer brook them, but deſtroy thoſe husbandmen

2 Cor. 5. 17.

Mal. 3. 6.

Luke 20. 14. 16. 29.

bandmen, and give his vineyard to others: Thus his old love to the Fathers would not endure them any longer; but to us now, when he hath been already murdered by our sins; he seeks and sues afresh after he is risen again. Which may be attractive, to move those that are dead in sin, to rise again and embrace his motions, with all love to himselfe, and reverence to his Apostles, and Ministers.

It were much for a King, sufficient in power, wisdome, and goodnesse, to cast his affection on a foul, foolish, poore, peevish, and Rebellious Beggar; more, to offer himselfe, by diverse Messengers, to be thrice ask't unto her; more after double and triple denyall, to come himself in Person, giving his blood to be shed, and his body to be slain by her and for her. But after so deadly feud, with a most cursed death, still to rise, and return with more love-tokens accumulated and annexed to his former suit; this is θεῖμα θαυμάτων, able, not onely to silence the tongues of the wisest men, but also to dazle the eyes of the greatest Angels. And yet now he doth thus woe and sue to you all; inwardly by his Spirit, outwardly by his Word, continually by all the Prophets, Apostles, and Ministers thereof. *And now then we are Ambassadours for Christ.*

Chrysost. *ad. popul.* Antioch. homil. 48.

4. So that, if I, had time, I might amplifie this circumstance of time with that of *Moses*. *Aske now of the dayes that are past, which were before thee, since the day that God created man upon the earth; and aske from the one side of Heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it.* But lest in hoising saile too high upon this adventure I should suffer *in portu naufragium*, by incurring the blame of the long-tongu'd *Roman* Prætor, who coming Embassadour to *Florence*, was so tedious in rehearsing the occurrents of his journey by the way, that the last houre of his Commission was almost expired before he came to his Errand.

Deut. 4. 32

Pogg. *facet.*

I shall briefly in this my message propound unto you these three parts, wherein the Apostle offereth unto your observation, first the Persons sent in this message, even o-

ther men like your ſelves; now ſuch we are.

Secondly, the meſſage itſelfe, even a ſolemne and honourable Ambaſſage; *now then we are Ambaſſadours.*

Thirdly, the Perſon, from whom, and for whom, this Embaſſage is ſent; no Son of Perdition, but the Son of
Mlac. 4 2. Righteouſneſſe with healing under his wings; *even the*
Coloſſ. 1 27. *brightneſs, of his Fathers glory, which is Chriſt in you the hope of Glory; now then we are Ambaſſadours for Chriſt.*

In the firſt of theſe, you may note Gods gratious condeſcention in ſending to you not after a ſtern or ſtately manner, by meanes of his dreadfull Angells, but familiarly,
James 5. 17. by the miniſtry of men, ſubject with you to the ſame paſſi-
2 Cor. 1. 4. on of afflictions, and therefore to the ſame compaſſion of affection in all things. Now theſe we are.

In the ſecond, your felicity in being ſought unto, not as fugitives, or ſubjects, by common Meſſengers, or Nuntio's of mean note: But as free States, by Ambaſſadours of ſingular accompt, and authority; *now then we are Ambaſſadours.*

In the third, our fidelity in ſtanding bound to execute this Function, not for any Son of man, the Lords annointed,
Pſal. 45. 7. but for the onely begotten Son of God, the Lord himſelfe, annointed with the oile of gladneſs above his fellowes; *now then we are Ambaſſadours for Chriſt.*

6. Wherefore of theſe, while that I deliver my meſſage to point at ſome Character of our Divine and ſpirituall
Jeron *ad ver.* Jovin. lib. 10. Embaſſour, reſolving with the Father, that I ſhall offend none that are good, *quia eos peccati conſcientia non remordebit*: I hope, I ſhall not need ſtand long to intreat your patience and moderation. It's the Law of Nature and Nations, to afford Ambaſſadours the patience of Audience. And if any think much to yield me ſo much, the God of Nature and Grace enjoyns them more, upon the Allegiance they owe to his pleaſure, and their own peace.

According to our Apoſtles argument, in this place, *that God was in Chriſt reconciling the World unto himſelfe, not inputing their treſpaſſes unto them, who hath com-*
2 Cor. 5. 19. *mitted unto us the word of reconciliation; and now then*

we

we are Ambassadours for Christ, So that first, we are to begin with ourselves to consider, who *We* are here meant by the Apostle, saying; *Now then we are Ambassadours for Christ.*

7. *We*, as magnificent Princes in their benefits and favours consider not so much the deserts of their favourites, what they are worthy to receive, as the dignity of their own fame, what is fit and honourable for them to give; so the Lord here chuseth us, and looketh upon you, seeing that *we* here are meant with a double exception. First, generally, We, even men, excluding the Angels; which may seem very strange, why the Lord should so forget Majesty, as to sue to you with misery by messengers of your own metall, rather then by his honourable Courtiers, the Angels of Heaven. Is it unkindnesse, that the ministration of condemnation might be more glorious, being delivered by Angels, then the ministration of righteousnesse delivered by men, your fellow-creatures? Or is it weaknesse, because he stands in need of our assistance to help him out at a dead list? Far be it from us to impute either of those unto him, who is all-sufficient. For spiritual ends he maketh use of corporal means, as a stately Potentate commanding for attendance, and not as a weak Agent, going a begging for assistance; for your convenience and congruity, not for our efficacy or condignity (as Saint *Bernard* saith excellently) it is his indulgence of his rich mercy, not his indigence of our poor Ministry.

Ser. de ben. lib. 2. ep. 16.

2 Cor. 3. 7, 8.

In Cant Serm. 5

8. Indeed he gave the Law by Angels, but their apparitions were alway so fearful to our nature, corrupt and conscious of its own unworthinesse, that the people seeing it fled, crying to *Moses* for meaner Ministers; talk thou with us, and we will hear, but let not God talk any more with us lest we die. And the Lord answered, *They have well said, all that they have spoken.* Whereupon *Moses* prophesied shortly after, *A Prophet shall the Lord your God raise up unto you from among your brethren, like unto me, him shall ye hear in all things.* Which though it be intended principally of Christ, yet it must be extended, secondarily, to the whole

Deut. 5. 27. 28.

Deut 18. 15. Acts 3. 22.

John 13. 20. 1 Thess. 4. 8. whole series and succession of all his Prophets and Ministers to the worlds end. So that he who contemnes such weak instruments, and murmures against God, because he is not taught with those glorious apparitions and visions of Angels under the Law, betrayes himself, in pride, to be a miserable miracle; not unlike that foolish wanton in the Ovid. Metam. lib. 3. Poet, who desiring *Jupiter* to come to her in the same glory that he used to accompany with *Juno*, was in all her bravery consumed and brought to nought. Which danger might well be avoided, if people would remember, how God, in his goodnesse toward them, hath deputed us to supply the room of his Angels. And *now, then, we are Ambassadors for Christ.*

9. Again, more particularly, we are here intended, who Hieron. ad Occeanum. are the Apostles successors, even the right Reverend Bishops, with those that are regularly constituted and ordained by them to this ministration. Touching which, an old Statesman hath left this sound note; *Non est ars sui juris, cui precarium fundamentum est*; and an old Churchman Sen. ad Lucilium ep. 89 hath given us as good a rule, *Omne genus ad originem suam* Tert. de præscr. cap. 20. *censeatur necesse est.* So then, though some admirers of Vinc. Lir. ca. 16 their own devices brag much of their own antiquity, *Ubi semper fuit plus admirationis, quam utilitatis, plus fama, quam experientiæ*; yet we, that know their extraction, *Intus & in cute*, are sure that they crept up at first *precario*, intreating toleration in that streight, which was then made a case of necessity. And now that they, who at first were content to be held tolerable, should mistake this for the incomparable *Helena*, or rather implacable *Bellona* of the age, for which they ought to strive, *tanquam pro aris, & focis*; and thence take upon them to prescribe against all Churches for intolerable, that are not clipt by their mould, this is such a straine of ingratitude, that can hardly be digested by any who have well concocted the Anti- Confess. l. 10. c. 28. dote of Saint *Austin*, *Nemo quod tolerat amat, etsi tolerare amat*; No man loves that which he tolerates; although he loves for a while to make a vertue of necessity in tolerating it, yet he could be glad, fairly to be freed from that necessity

necessity which bindes him to such toleration. As divers of the more learned, judicious, and moderate, among themselves, have confessed, not onely in their private conferences, but also in their publick writings. And therefore seeing that we desire, endeavour, and frame our selves by entring in at the doore, and not climbing up any other way, to retain the Ancient, Regular, Canonical, and Apostolick discipline of the Church; *Now then we are Ambassadours for Christ.* *Luther, Calvin, Zanch. Beza, Scultet. Moulin.* John 10 1.

10. Ambassadours, There is no need to hunt after any various acception of the word in the Originall, or other languages, as favouring of curiosity more Critical then Christian. It is enough to our purpose, that the *Romans* gave this Title of Legates especially to two sorts of men. Both to those that were Lievtenants, and Assistants to their Consuls and Generals, in their Provinces and Wars; and to those that under assurance of Publique Faith, established by the Law of Nations, were employed with dignity to represent their Lords persons, and with authority to negotiate with forreigne Princes and States touching their affaires.

11. So that here, by the way, both these are sufficient, to stop the passage and proceeding of those arreptitious Enthusiasts, who delighting in *Jeroboams* Reign cared not for this, but whosoever would fitted his hand, and he consecrated them, and so they had leave to make themselves, of the lowest of the People, Priests of the highest Places. It will be in vain for such hastings to run with *Ahimaaz* before they are sent & have any true tidings to bear, though some demure carriage may cause some of them to be mistaken; (as he was) for good men bring good tydings; yet their own tongues (like his) will in the relation argue them capable of nothing, but making a noise and tumult. Of which also seeing themselves at length, with *Ahimaaz*, are driven to confesse that they know not what it means, all who know what our Apostle means by such as turn aside εἰς ματαιολογίαν, may well relinquish them with those, *That would feign be counted Doctours of the* 1 Reg. 13. 33. 2 Sam. 18, 27. 29. 1 Tim. 1. 6.

Law

1 Tim. 1. 7 *Law, and yet they understand not what they speak, nor whereof they affirm.* What will it avail them with the *Gibeonites, to work wilily, and to counterfeit themselves Ambassadors, with old sacks on their asses, and wine bot-*
Josh. 9. 4, 5, 6. *tles, old, rent, and bound up, with old shoes, and clouted on their feet, with old cloaths on their backs, and all the bread of their provision dry and mouldy, as though they came from far?* seeing that when they are found, upon due examination, to be only meer *conterranean* Natives, of the illiterate pragmatick sanction round about; wise & faithful
Josh 9. 21. 27. *Joshua* may fairly judge them to be fitly dealt with, in being allotted the task of the Gibeonites, with which some of their trades have made them already so long acquainted, that it needs not here any further enlargement, but onely to give them this *Item*, That when they ranted it at the highest, none of them durst then take upon him the office of a Legate, either in Martial or Mercurial expeditions, without special commission from the General, notwithstanding their pretended rare and excellent parts. And must the office of Christs Ambassadors be prostituted to the lust of every one's intrusion, when we are taught by his
Heb. 5. 4, 5. Word and Example, *That no man taketh this honour unto himself, but he that is called of God, as was Aaron; And so Christ also glorified not himself, to be made an high Priest, but he that said unto him, Thou art my son, this day have I begotten thee?* Surely this was the craft of the cruel Angel of
Apoc. 9. 11. the bottomlesse pit, the great *Apollyon*, to turn all things upside down, by crossing and confounding all orders; and no good could be thence expected from the hands of such deforming Reformers; where (as the blessed Martyr
Cypr. l. 1 ep. 7. complaineth) *Contrectare præsumunt pudorem incesti, fidem perfidi religionem prophani, divina terreni, sancta sacrilegi.* But seing that (as his Master hath noted) the most exercised in the Scripture cannot lose any thing by them, *Nisi vocem*
Tertul. de præscript. cap. 17. *in contentione*; nor get any thing by them, *Nisi bilem de blasphematione*, we leave them who have no leave of God to usurp this calling; and so passing by the former kinde of Legates in war, pitch upon the latter of those in peace,

which

which more properly concern us, who, by Gods blessing, are now therein *Ambassadours for Christ*.

12. Where, of these again, we have evident resemblance in two sorts of Ambassadors, much made of for transacting the high mysteries in Princes Courts. Either such as are sent for some rare and extraordinary affair, with most cost and state, being to return again as soon as that business is dispatched (like to whom we suppose those extraordinary Prophets under the Law, and those miraculous and immediately gifted persons in the primitive dayes of the Gospel) or else such as are called *Ligiers*, and *Legates à latere*, who lie longer by it, upon all occasions, during the pleasure of their Prince; like to whom we conceive the high Priests, with the rest of the Priests and Levites under the Law, and since under the Gospel, the Apostles and their successors, even Bishops, with their Presbyters and Deacons, in their Cathedral and Parochial employments. 1 Cor. 14. 22. *Hier. ad Evagr.*

13. Yet so, that herein we finde this difference, that worldly Pirnces have alwayes used this proviso, *Nec à subditis, nec ad subditos rectè mittuntur legati*. They that are sent by a Prince into his own Dominions are called *Commissioners*; and those whom Subjects send to their Sovereign Lords, are called *Deputies*; but to vouchsafe the title of *Ambassadors* to any such, was a name so harsh to the stately ears of worldly States, that *Tully* counted it, not onely foolish lightnesse, but open madnesse. Insomuch, that in his *Philippicks*, he sharply reproved the whole Senate for debasing the majesty and severity of their Order, in sending Ambassadors to *Mark Antony*, forgetting that a rebellious subject was to be enforced by legions, rather then to be intreated by Legates. Nay, some Christians now adays will scarce vouchsafe Ambassadors to Princes, who are not of so supreme and sovereign state as themselves, but they call their Messengers rather by the name of Agents. Phil. 5, & 6.

14. Which the more I consider, the more I admire, and stand amazed at the meek and humble condescension of our gracious Master, *Christ Jesus*, *Lord, what is man, that thou art mindfull of him? or the son of man, that thou regardest* Psalm 8. 4.

gardest him? to grace him with thy Ministery, like *Aoth*, that ἀνὴρ ἀμφοδέξιος, to be thy Ambassador on both hands, in prayer from men to thee, in preaching from thee to them. In both these respects, thou hast made us somewhat superiour to the Angels, and little inferiour to thy Self. *O that men would praise the Lord for his goodness, and for his wonderfull works to the children of men.* Christ himselfe hath noted concerning others, that there is no wise King going to *war against another King, that sitteth not down first, and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.* And does he himself, who is able to come against us with more then twenty thousand thousand chariots of Angels, now send his ambassage to us his unworthy vassals, desiring conditions of peace with such vile rebels, who are not able to meet, and answer him with one for a thousand? Is this ambassage then (my brethren) for his own sake, because he feareth us, or is it not rather for our sake, because he loveth us? even for your sake, doubtless, it is written, that ye should ever remember to accept and stand to the covenant and conditions that we bring from him, receiving us, as the *Angels of God*, even as *Christ Jesus*; and whensoever we tender unto you his word of reconciliation, that *ye receive it, not as the word of men, but (as it is in truth) the word of God, which effectually worketh in them that believe.* For this is here more fully warranted to be expressed further in the next word. *And now then we are Ambassadors for Christ.*

Hieron. adversus Jovin. lib. 1.

Psal. 107.

Luc. 14. 31, 32

Psal. 68. 17.

Job 9. 3.

Gal. 4. 14.

1 Thess. 2. 13.

15. For Christ, as the worthinesse of the Prince that sends them makes much for the dignity of his Ambassadors; so the weightiness of the businesse addes more to their acceptance and entertainment with the Prince and people to whom they are sent.

Now then we are Ambassadors for Christ both wayes.

First, We are Ambassadors sent from Christ as the *primum mobile* in this motion, even in his room and stead: As if the Apostle had said, according to *Chrysostome*, what Christ

Christ himselfe should and would have done, if he had been present, that he hath sent us to undertake, and execute in his Room. And as God the Father before entreated us by his Son; so Christ his Son now intreateth you by us, as unfeignedly and effectually as if himselfe spake our language with his own mouth, and subscribed to every sentence with his own hand and seal. *In locum.* Psal. 45. 1.

16. Again we are Ambassadours for Christ, as the end and object of our Ambassage, to intreate and negotiate on his behalfe, and for his businesse. As who should say, according to St. *Ambrose*, *Since our Person is in Heaven, we are his Vicars upon Earth, to seek and sue him out a wife, even the Church his spouse, to present her as a pure Virgin unto Christ.* And that not upon whatsoever conditions fancy her, or humour us, *to doe every own whatsoever seemeth good in his own eies* (as if we had neither God nor King to reign over us) but upon those which himselfe hath either explicitely appointed, or implicitely approved in the grand commission of his revealed Word. By the Civil Laws, as it is high Treason, for an Ambassadour to go beyond his Commission; saying, I have done wiser and better then I was commanded; so its impudent rebellion to come short of his Commission; saying it was foolish and needlesse to do so much as I was enjoyned. 2 Cor. 5. 20. *In locum.* 2 Cor. 11. 2. Deut. 12. 8. Jud. 17. 6. Jud. 21. 25. *Tul. pro Sex. Ros. Amer.*

Against such presumption histories are fraught with examples, not onely of divers Princes, that have punished their greatest servants, but also of some parents who have abandoned their dearest Sons for such contempt. The old rule in Policie is now out of date, and shall have no room with God in matters of piety; *mitte sapientem, & nihil dicito.* *Bodin. de repub. lib. 3.*

The Lord our God hath not sent us, as the Emperor *Tiberius* sent *Drusus*, *nullis certis mandatis, ex re consulturos*; but for the matter of our Embassage, he hath butted, and bounded our commission within the compass of his written word: According to that strict and fearful charge, not only including the whole *chorus* of his Apostles; But also teaching to all the company of his mighty Angels, by that impossible supposition; *Though we, or an Angel from Heaven* *Tacit. Annal. lib. 1.* *Vin. lir. cap. 12* Gal. 1. 8, 9.

preach any other Doctrine then what ye have received, let him be accursed.

If we, for our own ends, take upon us to pick and chuse in Gods Commandements, which we will promote, and which put down, the Angels of peace on earth will be
Isa.33.7. driven for this to weep bitterly. But if we be faithfull in our charge, without partiality, to have respect to all Gods Comandemements; the Angels of Glory in Heaven will be ready to rejoice and greet us, with their right hands of fellowship, against all affronts and opposition, that therefore *now we are Ambassadours for Christ.*

By which it is evident, how far we ought to be from the insolence of those, which under this claime of Christs Ambassadours, for their own pride, and primacy in temporals, play the parts of the deepest plotters, and polititians: intelligencers and incendiaries; seducers and subverters in the World; when as in the mean while, for spirituals, they mind nothing so much as by purgatory traditions of addition, and expurgatory indices of substraction, to mar all. But why should I tear the time about those that are absent? I am called hither for you that are present; wherefore in Gods name, give me leave, for Christs sake, in this mixt Auditory, to do my Errand to you all, according to your several callings and this our speciall Commission; wherein now we are to approve our selves Ambassadours for Christ.

18. First then, to the Right Reverend Fathers in Christ, our wise and worthy Governours, here may be a motion very necessary in these dayes, wherein none are sent for Ambassadours to Earthly Princes, save those that have past through the highest degrees of desert and dignity. O that they would admit of some caveat touching those, who are so far from honouring this calling in others, that they like it in their own children who affect it far worse; unless it be only under this colour, hoping to beguile God, and blinde the eyes of the World, with two other kindes of Ambassage long a goe scorn'd and scoft at by the *Romans*.

19. They

19. They had a kind of Ambassage called *honesta Legatio*, because it was bestowed on those to whom they would not offer the utmost disgrace of an Exile: and this Court trick, *Tacitus* saith, that Crafty *Tiberius* put upon the despised *Agrippa*, sending him away with the title of Ambassadour, that he might rid him far off from the Court. Now we may meet with many parents, in these daies, which though they have little holiness, are yet full of this kinde of honesty. When their Children are stammerers, dolts, blinde or lame, in body, or, which is worse, in minde, they will purchase them some place of profit in the Church, to rid themselves, and the Country, from being further troubled. But who is so blinde that sees not; as when the *Romans* sent three Ambassadours into *Bithynia*, whereof the first had his head full of gashes, the second was lame of the Gout, and the third was a fool: that wise *Cato* well mocked them for sending an Ambassage, that had neither head, nor foot nor heart; even so *Solomon* teacheth us to sleight and shake off these; *He that sendeth a message by the hand of a Fool, is as one that cutteth off the Legs, and drinketh iniquity. The legs of the lame are not equal; so is a parable in the mouth of Fooles.* Nay, *as a Thorne goeth up in the hand of a drunkard* (who knows not when it came in; nor how to get it out) *so is a Parable in the mouth of Fooles.*

Annal.

Plut. in Catone

Prov 26.6,7,9

20. The other kind of Ambassage was called *libera Legatio*, because it was conferr'd on persons of quality, that they might be more highly respected abroad under this Commission & suffered more freely in forreign Countries to follow their own purposes under favour of the Law of Nations. So too many worshipfull Patrons, and some Country misers, with right of presentations, when they have many children (for whom they will by all means *prole* what they can) are very greedy to thrust some of them into the ministery, like as *Stratocles* and *Dromoclidas* were sent *in rempublicam tanquam ad aureum messem*, not so much for God as for *Mammon*'s sake, that they may engrosse all the Church-preferments in their gifts, which they wil not by any meanes impart to others (though far better de-

Plut. de præcept. reipubl. ger.

deserving) but under the double crime of Bribery and perjury. A course contrary to the Law of Nations, *ne quis sua rei ergo legatus esto*; contrary to the Law of Nature, *quid enim turpius, quam sine procuratione senator, legatus sine mandatis, sine ullo reipublicæ munere*; contrary to the Law of God, who protests that he will by no meanes endure those that look after their own interest, every one for his own gain from his quarter. Wherefore, as the Roman Orator writeth, that he would have taken this kind of Embassy utterly away, if he had not been strongly opposed, but for all that, he brought it from perpetuall, to be only annuall: So it were to be wished, that our Governors would curb and cut short such Ambassadors among us which undertake this Charge, but seldome do discharge it, unlesse it be for their own ends; some for constraint, others for contention: some for envy, others for ambition: some for lusty liquor, others for filthy lucre, but few of a ready mind, for Christs sake. Whereas he should be the *Alpha* and *Omega*; the first and the last, the author of our Commission, and the end of our calling, withal our carriage therein. And therefore *now we are Ambassadours for Christ*.

Tull. de de Leg. lib. 3.
Isaiah 56. 11.
Tull. ubi supra.
Phil. 1. 15. 16.
1 Tim. 3. 3.

21. I come next to you my dear Brethren and Colleagues in this charge. You see how God hath graced you by calling and counting you serviceable, putting you into the Ministery; O let it be your study, to seek especially for that double qualification commended from the highest Court of Faculties, that herein wisdom and faithfulnesse may meet together; that discretion and Devotion may shake hands; that learning and labour may kisse each other, You must be wise, lest you be deceived your selves, and faithfull, lest you deceive others; you must be discreet to temper your devotion, and devout, to make use of your discretion; you must be learned, that you labour not at randome, and laborious, that you learn not in vain. All these must agree at all times, but especially in providing matter, with premeditation, before you do your Ambassage; in ordering it with moderation when you utter it; and confirming it with resolution, when you have ended it

Mat. 24. 45.
Chrisost. de sacerd. l. 2.
Bern. in Cant. ser. 23.
Hieron ad Ocean.
Prov. 10 26.

22. Con-

22 Concerning the first, ye know that the dayes are now past, and the persons dead, to whom it was said, *dabitur in illa hora*, but we are compared to the good housholder, *which bringeth forth out of his treasury things new and old*; being subject otherwise, *not onely to the curse of him, that doth the work of the Lord negligently, but also to the confusion of him that for every idle word which he shall speake in any place, especially out of the Pulpit, shall be sure to be called to a strict account at the day of judgement.* Mat. 10. 19. Mat. 13. 52. Jer. 48. 10. Matt. 12. 36 Hieron. ad Fabiol. de veste sacerd.

Now then if the judicious have well noted it for a singular token of great love and reverence in the famous *Demosthenes*, and *Augustus Cæsar*, toward their people, that though they could both speake handsomly extempore yet they would never propound any thing in publick to their Auditors without due premeditation; nay, if Christ himself had not at every turn his mouth alwayes open, but as deliberating in silence on that which he was to speak, *when his Disciples came to him, being set in the mount, then he open'd his mouth and taught them*; what a token of neglect, scorn and irrevence must it be both to God and men, when some that are scarce fit to speak in publick with premeditation, dare openly proclaime their own rashnesse, with this evil and idle protestation? That they have had little or no time to provide themselves; many of their trim points came into their heads since they began to open their mouths, and yet they can do thus many hours upon any day. *Quasi ingenium ita numerato haberent, adeo ut de cunctis ecclesiæ quæstionibus uno linguæ rotatu sole clariùs coruscarent.* (Besides that such *ex-tempore* Declaimers, by making too much haste, are prone to stumble at any errour, and when they have fallen upon it, some become broody to hatch and hurke, it up into a heresy; Is not this, in the Fathers language, *dissipare bona Domini, potius quam dispensare*? marvel not that I call this evil, because it doth other Ambassadors this injury among all their auditors bred in ignorance, that hence they are ready to condemne all for drones, and dumb dogs, who are not so sudden and slippery-tongued as these men. Mat. 5. 1. 2. Hieron. Pammach ad. versus error. Joh. Hirros. Bern. de consider.

I say further, that it is idle, because it doth themselves this justice among the learned, to answer such glorioso's, with the magnificat of *Apelles* to the Painter who boasted of his picture, that he made it on the sudden, *Video tacente etiam te, sed id miror, quòd non plures tales tanto tempori is spatio pinxeris.* In these affairs we must not brag of *Julius Cæsars* expedition, *Veni, vidi, vici*, lest we be tuckd up with *Julian Cæsars* exprobration, [illegible], *vidi, legi, damnavi.* And lest we be compared, not onely to *Demades* Bagpipes, which being puffed up with wind, as soon as they are pressed break forth presently into squeaking; but also to *Lipsius* Chameleons, which because they feed on no solid meat, but on the empty air, are still found with open mouths, alwayes gaping. *Quid tanto dignum feret hic promissor hiatu?* unlesse it be to carry home from their Auditors no better answer then either that of the Seniour King *Agis* to the Ambassadors of the *Abderites* and *Perinthians*; tell your Masters, that as long as you pleased to speak, so long I thought good to hold my tongue. Or that of the French King to a talkative *Italian*, *Venis de natione verborum*; or that of the *Spartans*, to the tedious and needless speech of the *Samnites*, that they had forgot the beginning, understood not the middle, and disliked the end. *How much better were it for us to stand in awe of the Lords owne warning? the Prophet that hath a dream, let him tel a dream, & he that hath my word, let him speak my word faithfully.* That we may not be, [illegible] but *that as of sincerity, but that as of God, in the sight of God we may speak in Christ*; let us in our preaching strive to equal the care and diligence of the acurate *Xenxis*, in his painting; when being challenged for being so long about it, he made answer, that he was therein the longer, that his works might last the longer. So let us be studious to bestow the longer time in delineating and portraying our works, that they may be more ponderous and powerfull to make the deeper impression, and last the longer, engraven, not in tables of wood, or stone, but in the fleshy tables of mens hearts. And so these shall prove our letters of credence, knowne

Plut. de educan. liberis. *Sueton in Julio.* *Lipsius epist. 65.* *Epist. 62.* *Plu Apoth lac.* *Plutar. ibid.* Jer. 23 28. 2 Cor. 2. 17. *Plut de multit. amic.* 2 Cor. 3. 2, 3.

and

and read of all men; that therein *now we are ambassadors for Christ.*

23. Next, it is meet to adde thereto Moderation, in addressing our selves discreetly, according to the circumstances of time, place, and persons with whom we have to do. Inrespect of the time, as it is a caveat in State-affairs; *Mentitur legationem, qui nomen legationis non præfert suo tempore.* So *Demosthenes* said well to this purpose, We give them not swords, or weapons of war to manage, but words. Of which *Solomon* tells us fitly, that a *word spoken in due season, is like apples of gold in pictures of silver.* To make us careful in observing the opportunity of the time, in taking heed of their miscarriage, who despising that of the wise, *Musica in luctu importuna narratio*, long alwayes to run counter to the time, turning fasts into festivals, and festivals into fastings, as if they were led with the spirit of contradiction against all that comes under the injunction of superiour authority. Lest we be slighted, as the Trojan Ambassadours were in coming to bemoan the Emperour *Tiberius* for the death of his son, when he took it to be too late, and therefore jeered them with this answer, That he much more condoled with them for the losse of their excellent Citizen, the valiant Hector, dead indeed many hundred years before any of them were born. Whence we should pray unto the Lord God from morning to morning, to *give us the tongue of the learned, that we may know how to speak a word in season to him that is weary.*

Plut. in Demo.

Prov. 15.23. & 25.11.

Eccles. 22.6.

Sueton in Tiber.

Isa 50.4.

24. Again, in respect of the place, though it be true, that the place honours not the man; yet it was the saying of a great and witty King, That a wise man will be carefull to honour his place. The neglect whereof hath been noted to have blemished some, otherwise, of worth, that being called to do their message *ad clerum*, who deserve *non modo scripta, sed etiam sculpta*, have marr'd a good tale in telling it, feeding them with such indigested crambes & coriated crudities, as were unseemly to trifle with young schoolboyes, much more unworthy to tire out judicious men of ripe age & profound understanding. And again, being sent

Agesilaus.

ad populum, who require (as Saint *Austin* saith) *Nutritoria potius, quàm peremptoria*; or (as S. *Bernard*) *Apta, non alia*, have either foiled them with the strong-lin'd extravagances of *Antonius*, *Qua homines mirentur potius, quam intelligant*; or else puzled them with the curious impertinent digressions of *Tiberius*, fuller of dignity then of fidelity, standing upon nothing so much as the duties and defects of our Ambassadors, when there have been none of that function there present to hear them, but onely the leering croud of their popular Corona, to laugh at them in their sleeves, for seeking to curry favour with them, by picking so many holes in their owne coat. Which makes some of them suspect, if there were a convention of Christs Ambassadors in presence, that they would not be so bold. As the *Spartan* said to the *Theban*, which upon the victory at *Leuctra* gloried against his countrey-men, saying, *Where now are the Spartans?* friend, all that hear you may be sure, that they, after whom you are so inquisitive, are far enough off, else you durst not be so audacious. Wherefore it were good for such hot-spurs to be sufficiently imminated, that they may slack their careere, and listen more soberly to the sage vote of *Radolf* Lord of the *Camerines*, to such an Ambassodor at *Florence*, when he told him that he was a Doctor of the Civil Law, which he had studied ten year; *Quam velim* (*inquit*) *ut saltem annum, discretionis studio vacasses*. If this be their manner to cast away to their flocks that portion so out of season, which might be fitter for their Pastors; when such one shall come to his trial, it is to be doubted, he will hardly be able to shew himself approved unto God a workman that need not be ashamed, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. For indeed, what discretion can there be, in seeking to teach those, that being absent are no hearers? if thou tell other men of my faults behind my back, this (saith S. *Jerome*) is not to salve my malady, but to satisfie thy own malice. Rather, if I be to blame, tell me in private; Or if we need publick reprehension, and there be any *Rabshakeh* that will needs be shooting his bolt, in squibbing at our persons, or quibling upon

De catech. rud. c. 15. & lib. 2. de adverf. legis
Sueton in oct. Tacit. annal lib 1.
Plutar. incert. Apoth.
Pogg. Facet.
2 Tim 2. 15.
Ad Ruffer. Monach.

upon our names; as *Hezekiahs* Courtiers ſaid to that meſ-
ſenger, ſo let him give us leave to intreat him; *Speak, we* 2 Reg. 18. 26.
pray thee, to thy ſervants in the language of the learned, for
we underſtand it, and not any moaning tone or dialect of
the vulgar, *In auribus populi, ſive ſuper, ſive circa*
muros.

25. Furthermore, in reſpect of the perſons; *Caput ar-* *Hieron. Oceano*
tis eſt, decerno quod facias. As a wiſe Ambaſſador conſiders, *de unius uxo-*
whether he be ſent to a Monarch, or to a mixt and popular *ris virt.*
State; ſo it highly concerns us to be very carefull and
circumſpect in regarding the quality of the per-
ſons with whom we are to treat. That we fall not into the
folly of *Demochares*, for his rudeneſſe firnamed *Parrheſi-* *Sen. de ira lib.*
tes, who being kindly intreated by King *Philip* of *Mace-* 3. *cap.* 23.
don, left him with that requeſt, which was ſo far unworthy
the Majeſty of a King on his throne, that it was unfit for a
malefactor in the priſon. When we ſhould rather follow
the modeſty and mannerlineſſe of the Prophet *Nathan*, 2 Sam. 12. 2,
who did not ſo groſly tell *David*, Thou art the man (as 3, 4.
ſome imagine) but firſt he prepared him by a parable very
pertinent, more deeply to reſent the horrour of the crime
in a third perſon, that finding himſelf therein mortally
guilty, as being deprived of all excuſe, by unfeigned humi- Acts 26. 25.
liation in a ſhort confeſſion, he might obtain ſpeedy abſo-
lution. According to our Apoſtles words of truth and ſo-
berneſſe, to the noble *Feſtus*, and King *Agrippa*, in this
exerciſe the holy men of God have gone before with di-
vers patterns, ſo to behave our ſelves in the Church of
God, that if there come in thoſe that are unbelieving, or unlear- 1 Cor. 14. 24.
ned, they may be convinced of all, and ſo the ſecrets of their
hearts may be made manifeſt; that falling down on their
faces, they may worſhip God, and report of us, that God is in
us of a truth. And thus far again, *we are Ambaſſadors for*
Chriſt.

26. Theſe conditions being obſerved, it remains, that
we be reſolute with all correſpondent converſation to
make good every branch of our Doctrine and Exhorta-
tions. If other Orators extoll their action in the elocution *Tull. Orator.*

we ſhould much more ſet off and endeare our elocution by the operation of the things which we ſpeak for the beſt flowers in our Rhetorick. As thoſe who have learned, not only by experience in the light of nature, *quòd homines amplius oculis, quam auribus credunt, adeo ut longum ſit iter docendi per præcepta, breve & efficax per exempla,* but alſo much more by the Eternal *Word*, when he came to be the true light of the world, and yet accounted it a ſmall thing, *ſi loquendo præciperet, niſi & faciendo præiret.* Herein our Apoſtle behav'd himſelf ſo, that he became *Boni domini bonus famulus, & ſingularis magiſtri præclarus imitator, qui in veſtigiis Domini ſui ambulans patentiora quodammodo & expreſſiora pedibus ſuis fecit Domini ſui eſſe veſtigia.*

Sen. ad lucil. epiſt. 6.

Aug. confeſſ. lib. 10. cap. 4.

Salv. de providen. lib. 3.

And herein it ſhall be happy for the Ambaſſadors of Chriſt, *qui vitam docent, quandoquidem cum dixerint quid faciendum ſit, ipſi faciendo probant.* When the man of God can take his Auditors by the hand, leading them on with his own practice, to every good word and work; without check of Conſcience, taking up that compellation of this Apoſtle; *Brethren, be followers together of me, and marke them which walk ſo, as yee have us for enſample. Ille officium ſuum implevit, qui & cum videas eum & cum audias, idem eſt.* As *Job* found it his comfort *Job.* 29.11. *when the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſſe to me,* like devout *Origen*, who went on carefully with the character, that this was he, *qui tale habuit verbum, qualem habuit & vitam; qui, quæ docuit egit.* So ſhall we with excellent *Nazianzen*, teach *multa verbis, plura exemplis*; eſpecially, if we continue conſtant, unmoveable, alwayes abounding in the work of the Lord, without ſtarting aſide for any temptation; as the grave *Fabricius* demean'd himſelfe in his Ambaſſage to King *Pyrrhus*; when he was tried with ſufficient provocation to be ſeduced, both by hope and fear; and yet anſwered, *neque heri aurum tuum, neque hodie bellua me movit.*

Senec. ibidem epiſt. 53.

Phil. 3. 17.

Idem. epiſt. 76.

Euſeb. hiſt. l. 6. cap. 3.

Ruff. hiſt. l. 11. cap.

Plut. in vita.

27 Whereas on the contrary, *non eſt animus ejus in recto, cujus dictis acta diſcordant*; that man can never be a fit Ambaſſador to go, either from a Prince, or to a people, whom

Sen. ibid. epiſt. 34.

whom he hath highly offended, by prevaricating in the cauſe which he hath undertaken chiefly to plead for. Wo, then to thoſe that bring nothing to this calling, but (as St. *Ambroſe* tartly ſtiles it) that *nomen inane, et crimen immane*, which St. *Bernard* calles *monſtrous, in ſede prima, & vita ima*, of a theological profeſſion, ſtained with a Diabolical converſation. Which moved cenſorious *Salvian* to cry out, *quid eſt dignitas in indigno, niſi ornamentum in luto?* even no better then a jewel of gold in a Swines ſnoute, or a pearle in the head of a Toade; *perdit authoritatem docendi, cujus ſermo opere deſtruitur*; he ſhall never be able to perſwade the Kings Subjects to obedience, who as ſoon as his meſſage is ended, betakes himſelf to the practice of open rebellion.

De dig. ſacer. cap. 3.
De conſider. lib 2.
De provid. lib. 4.
Hieron. octano.

When his black works caſt the fouleſt blot upon his fair words, men believe, that he ſpeaks, *magis in ſpeciem adornata, quam ut penitus ſentire crederetur.* And they are ready not onely to cenſure him in private, that he is of the minde of *Metrodorus* to King *Tigranes*, exhorting to one thing as a pulick Ambaſſador, and wiſhing the conrrary as a private counſellour; but alſo to check him openly, as *Melanthius* did *Gordias*; art thou the great news-monger to inquire after the peace of other Nations, who haſt no care to keep peace between thy ſelf, thy wife, and thy Servant, only three in thine own houſe. *So unto the wicked, ſaith God, what haſt thou to do, to declare my ſtatutes, or that thou ſhould'ſt take my Covenant in thy mouth? Seeing thou hateſt to be reformed, and caſteth my words behind thee. When thou ſaweſt a thiefe then thou conſented'ſt with him, and haſt been partaker with adulterers. Thou ſitteſt, and ſpeakeſt againſt thy Brother*, and by thy deboſht converſation, no leſſe then by thy prophane communication, *thou haſt cauſed a publick ſlander to be caſt upon thine own Mothers Sons.* When ſuch an Ambaſſador ſhall pull down that with one hand, which he built with the other, what profiteth it. When ſuch a meſſenger, while he is in this houſe ſhall with one breath bleſſe God, even the Father, aud as ſoon as he is gone out, turn himſelf with another breath to curſing and

Tacit Annal. lib. 11.
Plaut in hucullo.
Idem in precpt. conjug.
Pſal. 50. 16. 17. 18.
Eccluſ. 34. 23. 24.

and swearing, to libelling and lying, to defaming and slandering, not only against his peers, but also princes and governours, who represent the authority and Majesty of God, whose voyce should the Lord hear? *Jacobs* soft voyce with *Esau's* rough hands may easily beguile dimsighted *Isaac*; but they shall not so blind his eyes who can discern his own Apostle for no better then a very Devil, though he salutes him at length with the fairest token of friendship, betraying the son of man with a kisse; which may be a principal reason, that as *Fabius Ambustus* breach of peace was the overthrow both of himselfe and most of the clan of his name and kindred; so *Solomon* assureth us, *that a wicked messenger falleth into mischief, but a faithfull Ambassador is preservation.*

Gen. 24. 22.

Joh 6. 70. Luke 23. 44.

Plut in camill. Val. Max. lib 5 cap 6

Prov. 13. 17.

28. Wherefore it will be a good preservative against this mischief in ourselves, to make good the constancy of the *Philene* Brethren, who chose to be buried alive, rather then to faile of any thing in their power, committed to their trust: Which we shall rectifie the better, by seconding it with the resolution of our Apostle, as more canonicall; though we hear of no thanks for our pains, but bonds and afflictions abiding us; *Yet not to be moved with any of these things at all, that not only in our doctrine, but also in all our doings and sufferings; neither to count our life deare unto our selves: so that we may finish our Course with joy, and the ministry which we have received of the Lord Jesus, to testifie the Gospel of the grace of God.* And so his Spirit shall testifie to our spirit, that which the Apostle here tells all the World; *now then* every way *we are Ambassadours for Christ.*

Val. Max. ubi supra.

Act. 20 23 24.

29. Whence I proceed unto you, our Dearly beloved Auditors, and disciples of the laick communion, to require at your hearts and hands, that double honour, of Reverence and maintainance, which beseemeth the Ambassadours of the Lord of Hosts, even the King of Glory.

1 Tim. 5. 17.

'Tis written of the *Spartan* Ambassadours, when they came to the Court of the Tyrant *Lygdamis*, who commanded some about him to give them notice, that he was not

Plut Apoth. Lacon.

not well at eaſe to grant them Audience, that they anſwered; *Atqui non colluctatum advenimus, ſed colloquitum.* And ſo whatſoever ſome pretend, to ſtand aloofe in ſtate, and keep us off at a great diſtance, yet may they ſoon be at eaſe to give us audience, if they will conſider, how we come not as Champions, to quarrel, or combate for our ſelves: but as Ambaſſadours, to confer, and treat with them for Chriſt. Unto whom you are all every way ſo bound, that you may not think it ſufficient only to let us alone, without hurting, or hindring us to do our meſſage at all, *as Amazias* dealt with the Prophet *Amos*; and as *Francis* the *French* King rejected the Herald of the Emperour *Charls* the fifth, ſeeking to ſtop our mouths by threatning otherwiſe preſently to ſtop our breath.

Amos 7. 13.

Bodin de repub. l 5.

Much leſſe may yee maligne or murther us, when we have delivered our meſſage; as *Herod* more bloodily cut off *John* Baptiſt. And *Helena* the Queen of *Ruſſia* moſt barbarouſly abuſed the Ambaſſadours of the *Prutenes*, burying the firſt company alive, cauſing the ſecond to be burn'd in a common fire, and making the third all drunk at a Feaſt, to be ſlain more ſavagely by the ſword. Till that at laſt being driven into deſpaire with the horrour of her outrage, ſhe drowned her ſelfe with all her malice in a whirlepool. But yee muſt eſteem us *very highly in love for our works ſake, counting us worthy of double honour*; and that not onely while we are in the pulpit, but in all places during life.

Mark 6. 27.

Bodin. Ibidem.

1 Theſ. 5. 13.
1 Tim 5. 17.

30. It is not with us, as *Polycratidas* with his aſſociates, being demanded, whether they came as publique or private perſons, anſwered, as publick, if we obtain our deſire, and as private, if we receive the repulſe. But every repulſe, every reproach, every ſpitefull affront caſt upon us redoundeth to the contempt and diſhonour of our great Lord and Maſter Chriſt Jeſus who is ſo ſenſible thereof, that he hath taught us plainly; *he that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* Therein no doubt expecting no leſſe reſpect from you towards his Ambaſſadours

Plut. ad Sapr.

Luke. 10. 16.

Tull. de Aurusp. respond.

dours, then which your selves are wont to yield the common Ambassadors of worldly Princes; concerning whom it is a received sentence; *Jus Legatorum, cum hominum præsidio munitum sit, tum etiam divino jure esse vallatum*

In somuch that the calling of such Ambassadors is so honourable among us at this day, that by the custome and courtesy of the land (I take it) he that hath once been employed therein, takes place above all men of his ranke, which have not done their Prince the like service. Why should I recount so many noble families in this Nation, raised to great estates for their dexterity in these expeditions? when by the law of nature, the very Heathens have highly honoured them, though they came from Countries of which they were sure, that they wish'd them no good.

As we read especially of the *Persians*, how they made all the *Grecians* wealthy who came to them in this kinde, heaping such honourable presents and preferments upon them, that the *Athenians* condemned *Timagoras* to death for very envy, rather then for justice, seeing that (as the Historian justly noteth) they patiently endured *Epicrates*, a drudg and tankard-bearer, when he did not only confess, that himself had taken gifts of the King of *Persia*, but also professe openly, that he would make a new law, as they did yearly choose nine officers to govern the City, that so they should choose nine of their poorest and meanest Citizens to be sent Ambassadors to the *King* of *Persia*, that they might return home joyfully enriched with his guifts. Nay, which is more notable, the *Romans* dismissed some with honour and rewards, which had been somewhat too busy in tampering against their own state, and Ambassadors. To move you, though some slips should escape us unawars, yet not to take all advantage or the worst exception against every wart, or mole in a fair body; but with more tenderness of conscience to attend our Apostles counsell; let men so esteeme of us, as the Ministers of Christ, and stewards of the Mystries of God, lest the evill spirit rise up in judgement against all that deny us our due honour, putting them to silence with that often repeated confession; *These are the*

Plutarc. in Pi'opid.

Val. Max. lib. 6. c. 5, 6.

Velut si egregio reprendas corpore nævos. Hor. l. 1. Sat. 6.

1 Cor. 4. 1.

Act. 16. 17.

Ser-

Servants of the most high God, which shew unto us the way of Salvation.

31. The consideration whereof might procure among all men greater favour, and respect toward us, if it were not for a pack of shuffling Momes, and Malecontents, who cannot abide to hear these things spoken; but presently they cry out, that this is a common place in which every one can be eloquent for himselfe, and we may spare our labour of telling them that which they know already, so well as our selves: May not this fitly call to mind that excellent pill to purge their choler? *Tacitus pasci si posset corvus, haberet plus dapis, & rixæ multo minus, invidiaque*; It's to be feared, most of them wish our silence in this subject, not because they intend to give us our dues without asking, but that they might carry them all away, without any noise, or check, or controle; not onely in private contempt and disgrace to our persons; but with open violence to our estates and patrimonies. Which some think more cleanly carryed by the three-headed *Cerberus* of multiplied impropriations, customes, and prohibitions; But to make up the messe, a fourth sort have outstript all, pretending most against Popery, and yet deluded with a Popish design of reviving *Abbas Joachims* Monasticall conceits, for propagating their Apocryphal *Evangelium æternum*, to evacuate all the canonicall Oracles of God. Which device hath drawn them aside to associate, and bandy together in a direfull League, to weary, and weed up all, both root and branch, *Moses* and *Aaron*, Kingdome and Church, Law and Gospell, all together to be sold and stockt up at one blow. Horat. *Plaina. Et Guliel. de Sancto amore. In test. verit. temp. p. 468. Et M. Sulli. de de Monach. cap. 8. fol. 34.*

Howsoever some indeavor since to excuse, and daube up the matter, that they never intended it should have come to that passe; yet the more indiscreet, and unadvised they; who prest the plot so fiercely, for the *Shibboleth* to try their Brethren, and expose them to the spoile; when they should have *built up* Jerusalem, *and gathered together the Outcasts of* Israel, never forecasting that it must needs have proved thus in the event, if as *Histians* sewed up the Jud 12. 6. Psal. 147. 2.

Gr. Nazian. adversus Julian Orat. 4.

garment, so *Aristagoras* might have had leave to put it on, and liberty to have marched forward under the Banner of self-denying ordinances to subdue all unto the bondage of their self-seeking Yoke.

32. A strange adventure, though sometimes privately attempted, yet never openly abetted, since the Grace of God first saluted the Nation. When the Hebrew Doctors hold this tradition, that all the first born of *Noah* from *Shem* to *Aaron* managed the Sacerdotal with the Sovereign power, when Saint *Jerom* hath left us this observation, that in the Books of Kings, the Sons of *David*, the Priests, are recorded in the Chronicles to have been principle at the Kings hand; and both (saith he) to the same sence, for their nobility and priority in the sight of the King. When *Jehoash* King of *Judah* did that *which was right in the sight of the Lord all his dayes, wherein* Jehoiada *the Priest was at his hand to instruct him.* When *Joash* the King of *Israel* came down to the prophet *Elisha* sick to death, *and wept over his face, saying, oh my Father, my Father, the Chariots of* Israel *and the horsemen thereof*; therein confessing that the Prophet had been to him a father indeed, procuring more blessing and comfort for him, then he could find in any of his own chariots, and horsemen. At which time also when he was directed to put his hand *upon the bow*, Elisha *put his hands upon the Kings hands*; thereby pointing, as with the mark of a hand in the margent, to this memorable note; that the Kings hands are never so powerful & prosperous, as when they are assisted with the Prophets hands though weak in body, yet strong in the Spirit; when the cruel enemies of the Church in their direst persecutions, have made strictest inquisition against Bishops, as the surest Pillars and supporters of the right and sound Faith.

Hieron. ad Evagr. & quæst. Heb. in Gen.

De quæst. Hebr. in Paral.

2 Reg. 12. 2.

2 Reg. 13. 14.

2 Reg. 13. 16.

Because they cannot be ignorant of this custome alwaies prevailing in the Church; *ut quo quisque floreret religiosior, eo præmptior novitiis adinventionibus contrairet.* At whose subversion all Novelists still aime, and march on with the same grudge, who strike most at these, that with *Vitellian* fury they may feed their own eyes, in seeking to make

Vincent. Lir. Commonit. cap. 1.

Sueton. in Vitellio.

make a Covenant with us, on the condition of *Nahash* the *Ammonite*, that they may thrust out the right eyes of Gods heritage, and lay it for a reproach on all *Israel*. When the wisest Emperours and Kings, ever since they owned Christ, have acknowledged his Ambassadors for their ableest agents and assistants in all their weightyest affairs, especially where Church and Kingdom are so involv'd, that the one seldome thrives without the welfare of the other. Nay when the first General Councells were never tainted with the depth of *Sathans* policy, in plotting reformation, to blast and blow away the whole order of Prelacy out of the Church; but they held it a sure and supereminent power against all sects and innovations, to keep it up at the height, with that Canon in the famous and great Council of *Calcedon*, decreeing it no lesse then sacriledge to bring downe a Bishop into the degree of a Presbyter. Now, *cur omnium sit culpa paucorum scelus?* That these, who have been, and are many still, so true to their God and his Christ should be all cryed down for Antichristian; that these, who have been, and are many still, so tutelary and salutary to their Princes and Countries, should be all likewise condemned for useless and unfit to have any vote or suffrage, or to give any consent or counsel to the contriving and constituting of Laws for the governing of Christs people, (though these new found Politicks have declared to all Posterity, *ipso facto*, how neer they trod in the steps of their ring-leader *Caiaphas*, because as he propheſied of Christ, so they proclaimed of his Ambassadors before they were aware, and under that sentence of condemnation gave them these letters *testimonial* of commendation, that they were useless indeed for their turn, being in no wise likely to become *sceleri tanto materia facilis*, but ready still to prove better men, *quam esse quenquam tyranno expediret*); yet that these, I say, should be all thus cryed down, and condemned by those that cry out against Tyranny; This, will it not be a flash of wilde fire and sad reflection, in the eyes of all, that if they will but open them and look into it, may presently perceive, that the great pro-

1. Sam. 11. 2.

Apoc. 2. 24.

Hieron. advers. Lucif.

Can. 29.

Sen. Hippol. Act. 2.

Joh. 11. 51.

Sen. ubi supra.

Sen. de ben. lib. 2. cap. 20.

mise was not so much to all the disciples or Church in generall, as to the Apostles and their successours in particular, when they were sent to this Ministration with his commission, adding it for the *apex*, *colophon*, and Crown of all comfort, *that therein, he would be with them alway, even unto the end of the world.*

Mat. 28. 20.

33 Which promise can in no wise be thought truely perform'd, by that heap of arguments in *Tertullian*, *si interea perperam evangelizabatur, perperam credebatur*; if so many thousands of thousands were baptized amisse, so many works of faith and charity wrought amisse, so many vertues and graces of the Spirit dispens'd amisse, so many Priesthoods, and Ministryes ordered amisse, so many Martyrdomes crown'd amisse; If all were lost, and led in blindnesse (as they say); and none of the holy fathers, none of the faithfull confessours, none of the constant Martyrs, none of the prime and general Counsells knew any thing aright, concerning the pub'ick preaching of the Word, and worship of God in prayer, concerning the administration of the Sacraments, concerning the conferring of holy orders, concerning the power of the keys, and discipline of the Church for fifteen hundred years together and more, till these innovating ἀλλόφυλοι, καὶ ἀλλοτριοπάσκοποι, were spawn'd and sprung up with the choaking smoke of their new links to deface and besmeare all.

De præscrip. cap. 29.

Vbi omnes tument, omnes scientiam pollicentur.

Antè sunt perfecti catechumeni, quàm edocti.

Ordinationes eorum temerariæ, leves, inconstantes; nunc neophytos collocant, nunc seculo obstrictos, nunc Apostatas nostros, ut gloria eos obligent &c. vide Tertul. de præscript. cap. 41.

34 But the more we muse at them, the more we are bound, not only to admire and adore the infinite goodness of our gracious God, when his church among us was in *acie novacula*, ready to be quite cut off; for his miraculous arising in the nick, so to maintain his own cause, that *though they associated themselves they are broken in pieces; though they took counsell together, it is come to nought; though they spake the word, it cannot stand*; for it was thy Land, O *Immanuel*; But also to invoke and implore his greater blessing upon those truly Royall, loyal, judicious, and religious hearts, ever to be renowned for renewing and setling that course, *wherein God may be honoured best in the beaty of holinesse*, and we his messengers at length lookt' upon

Isa. 8. 9. 10.

Psal. 96. 9.

upon again, and reputed still, *as now Ambassadors for Christ.*

35. But to forbear particulars, what unkindness or indignity hath *Christ* our good *Lord* & *Saviour* offered them? why we, whom he accounteth the salt of the earth, to season, and keep them sweet, should in all their Joyes and Festivals be set below the salt, contemned, slighted, and thrust down under all. *Det Galenus opes, Det Justinianus honores*, and much good may they do their followers with their due Minervals. But that we touching our genus in our superiours, and touching our species in their inferiours should be debased and debarred of all, this is hard measure in the judgement of all, who take to heart the comparison, which in this case must never be counted odious, That the health of the body, which belongs to *Galens* cure, doth not so far excell the safety of Mat. 16.26.
estate which belongs to *Justinians* care; but the saving of the soul, which belongs to our charge, is more precious then both. And if *Arrianus* held himself so much greater then other Historians, by how much the all-daring *Alexander* of whom he wrote, was greater then other Kings; & *Alexander* himself, after the conquest of *Persia*, thought the Wars of the Grecians no more then battels of Frogs and Mice, in comparison of his own exploits; must we be cast off, and valued under all, *eo nomine*, because we are not sent, as the Ethiopian Ambassadors by the sea, in vessels Bodin. Method.
of bul-rushes, to speak to you for any Machiavilian petty Isa 18.2.
Prince of *Italy*; but as *Ambassadors for Christ* we come to treat with you for him that is more precious then all the 1 Tim 6.15.
Gold of *Ophir*, and both the Indies, for *the blessed Prince and onely Potentate, even the King of Kings, and Lord of Lords?* And because we train you up, not to any base, or butcherly battel of Frogs and Mice against flesh and bloud, but to that great and glorious battel of *Michael and his* Apoc. 12.7.
Angels, fighting against the dragon and his Angels; *that ye* Ephes 6.12.
may be able to wrestle against principalities, against powers, Quint. Curt. l.
against rulers of the darkness of this world, against spiritual Isa. 44.25.
wickedness in high places? Where our presence with you is not, as that of the *Carthaginian Ambassadors*, to the besieged

Tacitus annal. lib. 2. sieged Citizens of *Tyre*, *Magis solatium quàm auxilium*; but the Lord by us *confirmeth the word of his servants, and performeth the counsel of his messengers.*

Philip. 4. 17. 36. *Non ad invidiam ista, sed conciliandæ misericordiæ refero.* As S. *Paul* exhorted his Philippians to be bountifull, not because he desired a gift, but because he desired fruit, that might abound to their account; so we admonish you, in this case, to be dutiful, that ye may avoid the punishments by all laws enacted against the disobedient. *Et enim nomen legati ejusmodi esse debet, ut non modò inter sociorum jura, sed etiam inter hostium arma incolume versetur.* Insomuch that the Romans delivered their owne friends and neighbours, who had but justled their enemies Ambassadors, bound into their own hands to punish them. And when other Nations refused to do them like justice, all men have held the way more lawfull and open to right themselves. As we see by the grievous tortures, which, for curtolling his Ambassadors, *David*, with the overthrow of their King and Countrey, inflicted upon the *Ammonites*, by *putting them under saws, and under harrowes, and axes of iron, and making them pass through the tile-kilne*; nay, when men were disabled, God himself hath by other helps assisted them. Witnesse the overthrow of *Corinth, Carthage, Thebes, Tyre, Tarentum*, especially in avenging the cause of his own Ambassadours, upon the contempt of his own people. Both in their first captivity, of which we read in the end of their own Chronicles, *That the Lord God of their fathers sent to them by his messengers, rising betimes, and sending, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, till there was no remedy*: And also in their second captivity, of which our Apostle writeth to the *Thessalonians*, *That they killed the Lord Jesus, and their own Prophets, and persecuted us* (saith he) *and they pleased not God, and were contrary to all men; forbidding to speak to the Gentiles, that they might be saved, to fill up their sins alway; for the wrath came upon them to the uttermost.*

Val. Max. lib. 6. c. 6.

2 Sam. 12. 30.

Val. Max. l. 2. c. 2.

2 Par. 36. 15, 16.

1 Thes. 2. 15, 16.

37. There

37. There is no need there to object *Illud Cassianum*, To what good is all this alledged? if you will needs have it in plain terms, it is all to this end, even to make good that voice in S. *Cyprians* vision, for no vaine illusion, but a divine and sure prediction, *Qui Christo non credit sacerdotem facienti, postea credere incipiet sacerdotem vindicanti.* These (my brethren) are the causes why you are called upon so often to take heed of these sins, because there is nothing so sacred, which may not sometimes meet with the sacrilegious, *Quando sacrilegia minuta puniuntur, magna in triumphis feruntur*, lest you should deceive your selves in seeking to escape, by riding away in post haste upon the sequestred race of *Sejanus* horse, with the plundered gold of *Tolouse*.

Cui bono. *Tull. pro Milone.*

Cypr. l. 4. ep. 9.

Sen. de tranqu. lib. 2. cap. 3. *Aul. Gel. lib 3. c. 9.*

In which case, the Lord hath threatned such fugitives; that because they will *flee upon horses, therefore they shall flee; and seeing they will ride upon the swift, therefore they that pursue them shall be swifter*; Even to overtake and arrest them, with the Proverb of *Solomon*, which imports a snare, worse then that which strangles at the place of execution, *Even a snare to devour that which is consecrated, and after vowes to make inquiry*, whether it hath been done well or no.

Isa. 30. 16.

Prov. 20. 25.

38. Otherwise, for our selves, we doe not onely know, that as they which wait on the Altar, are partakers with the altar, so the Lord hath ordained (farre doubtless above all ordinances of men) *that they which preach the Gospel, should live of the Gospel.* But we have also learned, *in whatsoever state we are, therewith to be content.* And yet, as we read of the Statute of the Romans, in honour of those that miscarried by any untoward calamity, in the time of their ambassy abroad, how they erected Statues and Monuments for them at home, to the credit and comfort of their friends and kindred, whom they left behind; so we doubt not, but that God hath provided better things for us. *Though we labour in vain, and spend our strength for nought among men, yet surely our judgement is with the Lord, and our work with our God.* And though the contempt of our calling

1 Cor. 9. 13, 14 Phil. 4 11.

Tull. Phil. 9.

Isa 49 4.

calling be, with too many, swolne to that height, that they make it their grand question, whether we may with safe conscience take of men any reward for our pains; yet as Ambassadors may, without question, by consent of all Nations, receive from the people to whom they are sent, tokens of honour, regard, and support (anciently called *Lautia*) for their costlinesse and daintinesse; but they expect their proper maintenance and wages chiefly from their own Masters; so we believe the case stands with us. And beside the present maintenance allowed in his Word, (liberal enough, if rightly weighed in the balance of the Sanctuary) the Lord himself will make it openly manifest in his deeds at length; When every man shall receive his own reward according to his own labour, *Where they that are wise shall shine as the brightnesse of the firmament, but they that turn many to righteousnesse shall shine in a higher degree of glory, as the stars, for ever and ever.* And therefore in this hope being supported *by the word of truth, by the power of God, by the armour of righteousnesse on the right hand, and on the left*; yet we continue, and hold out to this day, as those who still are *now Ambassadors for Christ.*

Plut. de quæst. Rom. 43.

1 Corin. 3. 9. Dan. 12. 3.

2 Cor. 6. 7.

39. Fourthly, and finally, reverend and beloved, high and low, old and young, one with another, give me leave now, for conclusion, to commend one vertue more profitable upon all occasions, that nothing may be lost, but all tied up fast in the bond of perfectnesse. Though God, who *commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledg of the glory of God in the face of Jesus Christ*; yet our Apostle would have us mindful, how we carry this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Colos. 3. 14.

2 Cor. 4 5, 6, 7

Now (*absit verbo invidia*) by the space of above 53. years (wherein I bless his holy name, for making use of my poor talent in this function) I have observed, that such vessels hardly clash one against another, but when the weaker is dasht in pieces, the stronger sometimes receive such a flaw, which can seldome be sodered up again. As then all good Ambassadors leave all private envy, jarrs, and animosities

Jerem. 13. 11. Gal 5. 15.

mosities to promote the publick good; so before ye go to your, next home, and so long as ye are going to your long home be carefull, to follow the frequent, and friendly counsell of the Holy Ghost. *See that yee fall not out by the way; but bee diligent to keep the unity of the Spirit in the bond of peace; and mark them which cause divisions and offences, contrary to the doctrine which ye have received, and avoid them.* Gen. 45.24 Ephes. 4.3. Rom. 16.17.

40. Whether they be such as delight to run their descant upon the *Corinthian* division, saying, *I am of* Paul, *and I of* Apollo *and I of* Cephas, *and I of Christ.* Now that Christs Church with us is like a weak Patient newly revived from an epidemicall and dangerous epilepsy, to be more fairly and gently nurs'd up again; let not that tearing voyce of the harlot be in request with any among you, *nec mihi, nec tibi, sed dividatur*; lest you suffer again, as you have done of late with too many forced thanksgivings; *if a man bring you into bondage, if a man devoure you, if a man take of you, if a man exalt himself, if a man smiteth you on the face; ubi insidiosissime nocet, cui gratiæ aguntur pro injuriis*: but as this Apostle writeth, *that he transferred these things in a figure to himself, and* Apollo *for your sakes, that ye might learn in us, not to think of men above that which is written, that no one of you be puffed up, for one against another*; so suffer me, with the same Apostle, to adde this further to every one of you; *that none of you think of himself more highly then he ought to think, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν according as God hath dealt to every man, not the fulness, but the measure of Faith.* 1 Cor. 1.12. 1 Reg. 3.36. 2 Cor. 11.20. Sen. de ben. lib. 5 c. 20. 1 Cor. 4.6. Rom. 12.3.

41. Neither be ruled by those that take offence at the manner of some mens expressions, because all do not deliver their message after one and the same kind of method; who can say that all have the same gifts and graces of the Spirit, when our Apostle saith, *that every man hath his proper gift of God one after this manner, and another after that; according to the manifestation of the Spirit, dividing his gifts to every man, several as he will*; And his Brother call's upon us, *as every one hath received*, not all gifts, but *the gift, so to minister the same one to another as good stewards*, πολύλας χάριτος θεοῦ; where I am sure that the mention of πολύλας imports, not onely the toleration of the necessity, but also the commendation of the excellency of various, and several gifts. Whence *Nazianzen* divinely inferreth, that above all students, we in the ministery have need of the art of Arts, and science of 1 Cor. 7.7. 1 Cor. 12.11. 1 Pet. 4.10. Schol. in Hieron. adversus. Jov. lib. 1. Apolog. Orat. 1.

sciences, that we may be able to treate and prevail with man who is the *animal* above all, *maximè varium, & multiplex.* And St. *Austin* thereupon resolves it to be more, both materiall, and majesticall, for the message it self to be handled by divers men diversly. Where because his expression is both elegant and pertinent, and time will not suffer repetition, I shall only refer you to his own words, in the twelfth of his confessions, cap. 26. And therefore I say again, with this Apostle; *Are all Apostles, are all Prophets, are all Teachers, do all speak with tongues, do all interpret? But covet earnestly the best gifts, and yet shew I unto you a more excellnt way.*

1. Cor. 12. 29. 31.

42 That is, in fine, that ye much more take heed of those, who going further seek an open schisme and separation, in regard of certain harmless rites and ceremonies of order and decency, of ornament, and indifferency, in the Church. (According to the excellent rule of the forenamed Father) who knows not that Ambassadors, in going to several Princes, with the same errand, are alwayes advised, for outward ceremonies, to comply with the received customs and constitutions of the Nations to whom they are sent? As in common Courtship, Ambassadors go to most Christian Princes, and converse with them, keeping their heads covered. They are led to the Grand Signior by the arms, between two Bashaws, with their faces looking toward the ground. But if they come before the rough and rugged *Russian*, they must stand bare, unlesse they will have their Hats nailed to their heads. So, in Gods service, the Ambassadors of some Reformed Churches speake to their people with their heads covered; which custom, notwithstanding, if any should seek to presse upon us, without the Authority of the Church, I doubt you would all judge it fitter, to have his hat nail'd to the block. And why may not we have the same liberty in other ceremonies also? which the Ancients conceive conveniently recommended, both by *Josephs* coat of many colours, the token of his fathers greater love, and by the Kings Daughter, *who is all glorious within, and yet her cloathing is said to be of wrought gold, Circumamicta varietatibus.* Insomuch that our Apostle requires no lesse, in joyning both these together, as the sovereign salve, for all sores in this kinde, that all things be done [illegible]. But *if any desire to be contentious, we have no such custom, neither the Churches of God.*

In rebus de quibus nihil certi statuit scriptura divina, mos populi Dei, vel instituta majorum pro lege tenenda sunt. Augustin. epist. 86.

Hieron. ad vers. Jovin. lib. 1.

Genes. 37. 3.

Psal. 45. 13. 14.

1 Cor. 14. 40.

43 The

43. The ſum then of all is this, when you enter into this calling, the holy prophet tels you, that the Lord looks for ſuch *Caducitatores*, eſpecially among you, who ſhould make up the hedge, and ſtand in the gap before the Lord for the Land. Ezech. 22. 30.

Do not then, O do not you, prove the foremoſt to make the breach wider, under which the Land hath been too ſorely ſhaken already, by ſeeking to patch any new piece of home-ſpun cloath into the ancient and venerable coate of Chriſt, *which was without ſeame woven from the top throughout*, to imply the Myſtery of unity in the Church. So that the barbarous Souldiers, which crucified him, *refuſed to rend it*; leſt that Proverb of *Solomon* fall heavy upon you. *An evil man ſeeketh only rebellion, therefore a cruel meſſenger ſhall be ſent againſt him.* John 19. 23. 24. *Cypr. de ſimpl. plat.* Prov. 17. 11.

But for diſcharge of your loyalty, which binds you to be ſubject for conſcience ſake; for more gratefull correſpondence to our Dread Sovereignes moſt gracious condeſcenſions, wherein he hath, to the wonder of the world, made himſelf all things to all men, that he might by all meanes poſſible win the more; for kinde ſatisfaction to your kindred and native Countrey, which have a long time waited and longed for a ſettlement in peace, that they might, at length, with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt; for the Paſſion of Chriſt, who hath ſo dearly bought you, that by *making peace through the blood of his croſs, he might reconcile all things unto himſelf, both in earth, and in heaven*; for the compaſſion which ye owe to your tender Mother the Church, which hath ſo dearly born and bred you up, that ye might follow the things which make for peace, and things whereby ye may no more ruine, but edify one another; ſet your ſelves, even ſet your ſelves with *Moſes, in the breach before the Lord for the Land, to turn away his wrath, that he may not come againſt us any more to deſtroy us. Take your cenſers, with* Aaron, *and go out quickly, and put on the incenſe of pure hearts, and hands, lift up to the throne of grace on high, that while ye ſtand in this poſture between the dead and the living, the plague that hath been ſo long raging among us, may be ſtayed.* Rom. 15. 7. Coloſ. 1. 20. Rom. 14. 19. Pſal. 106. 23. Num. 16. 46. 48.

If it be poſſible, as much as in you lieth, live peaceably with all men. And conſider with how many powerfull bonds this Apoſtle himſelf adjureth you; *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels* Rom. 12. 18. Phil. 2. 1, 2.

els and mercies, fulfill our joy, that ye be like minded, having the ſame love, being of one accord, and of one mind.

Pſalm 122.6. 44. This, I hope, you will do, not onely in your beſt devotions, daily praying for the *peace of Jeruſalem, by which you ſhall be ſure to proſper*, but alſo in your conſtant behaviour, and conſonant devoirs, humbly ſubmitting your ſelves, and ſuffering

Coloſſ. 3 15. the *peace of God to rule in your hearts, unto which ye are called in one body*, and ſtriving alwayes to be thankfull for the great and

Pſal. 126.3. wonderful things which the Lord hath begun to do for us already toward this hopefull end, whereof we rejoyce; ſtill remembring, how all the Worthies, both in Heaven and Earth, conſpire to combine us hereunto. God the Father, from whom we

Heb. 13.20. Iſa. 9.6. Epheſ. 4.3. Luke 2.14. Iſa. 33.7. Luke 10.5. Rom. 10.15. Epheſ. 2.17. John 14.27. Phil. 4.7. are ſent, is the *God of peace*; God the Son, for whom we are ſent, is the *Prince of peace*; God the Holy Ghoſt, with whom we are ſent, is the *Spirit of peace*; the Angels of Heaven, that guard us in this meſſage, are the *Chanters of peace*; we the Meſſengers therein guarded by them, are the *Ambaſſadors of peace*; the Meſſage it ſelf, with which we are ſent, is the *Goſpel of peace*; the People, to whom we are ſent, are the *Heirs of peace*. And the price at which we are to aim, is the rich, precious, and peerleſs Legacy

Iſa. 32. 17. 18. of the *peace of Chriſt, which paſſeth all underſtanding*; *That the work of righteouſneſs may be peace, and the effect thereof quietneſs, and aſſurance for ever. That we and Gods people may dwell in a peaceable habitation, in ſure dwellings, and in quiet reſting places.* Wherefore I ſay no more, but take my leave, and ſhut up all

2 Cor. 13.11. with the phraſe and farewell of our Apoſtle. *Finally, brethren, farewell*; *Be perfect, be of good comfort, be of one minde, live in peace, and the God of love and of peace ſhall be with you.*

FINIS